

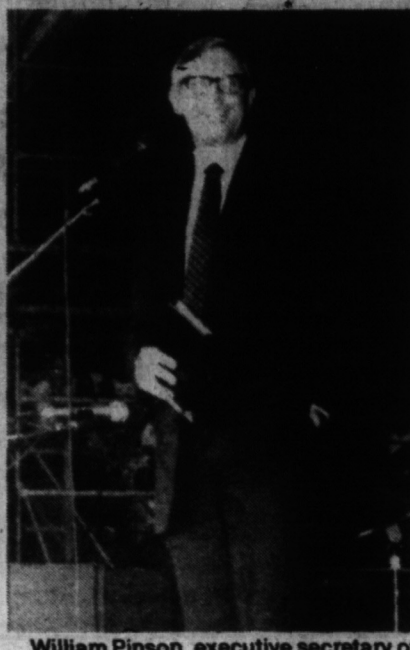


Pictured are Larry Salter, Youth Night chairman; Carla Haag, Mississippi's Junior Miss; and Lewis Oswalt, who wrote the musical theme.

Baptist Youth Night



Musician David Meece.



William Pinson, executive secretary of the Texas Baptist convention.

Social Security changes required for non-profits

By Larry Chesser

WASHINGTON (BP)—Churches failing to comply with changes in the Social Security statutes which mandate coverage of all employees of non-profit organizations will be in violation of the law and subject to Internal Revenue Service enforcement procedures, a Baptist attorney warned.

John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, issued the warning in light of the 1983 comprehensive revision of the Social Security system which eliminated a provision making Social Security coverage optional for non-profit organizations, including churches. Beginning Jan. 1, 1984, the new law requires Social Security participation for all church employees.

In 1984, churches will be required to pay the Social Security taxes equal to seven percent of an employee's wages as well as withhold 6.7 percent of an employee's earnings. Under the 1983 amendments to the Social Security system, the employer and employee percentages will increase annually through 1990 when both will be 7.65 percent.

For Social Security purposes, ordained ministers are not considered "employees" of a church. By law, they participate in social security as self-employed persons.

Most church employees already participate in the Social Security system. Approximately 15 percent of the nation's non-profit organization employees are not currently covered, according to the conference report on

the Social Security reform package. Though there are no special rules governing enforcement of non-compliance by a church, an IRS spokesman told Baptist Press the tax collecting agency is sensitive to any action that would seem "heavy-handed or impinge on religious freedom."

Baker said IRS enforcement options in cases of noncompliance could include seizure of bank assets and property and the beginning of criminal proceedings against the "person or persons who made the determination not to pay the taxes."

In Baptist churches, Baker said, "this would usually be trustees and/or the pastor."

"If a church is inclined to challenge the constitutionality of the law requiring churches to pay Social Security taxes," Baker added, "the proper procedure would be to pay the taxes and then sue the government for a refund."

Churches whose employees have previously not been covered by Social Security will have to obtain an employer identification number, the IRS spokesman said. The identification numbers may be obtained by filing an SS-4 form with the nearest IRS office. Social Security taxes, the spokesman said, are filed quarterly on Form 941. Both forms may be obtained by calling or writing the nearest IRS office.

(Chesser writes for the Baptist Joint Committee.)

Normal or no hike signaled in non-profit postal rates

WASHINGTON (BP)—When Congress left town Aug. 5 for a five-week summer recess it had yet to determine the level of funding for the postal subsidy that provides reduced non-profit mail rates, but action in both houses indicates non-profit mailers may face either no increase or a one-step increase beginning Oct. 1.

When Congress returns Sept. 12, the House and Senate will have just three weeks to settle the matter, either by passing a regular funding bill for the Postal Service, or by including it in a stop-gap appropriations bill which Congress has repeatedly used in recent years to keep government programs operating when regular funding bills are not passed in time.

Appropriations committees on both sides of Capitol Hill once again have ignored President Reagan's request to make deep cuts in the postal subsidy. With the administration requesting \$400 million for the subsidy—a dramatic drop from the \$789 million level funding in fiscal 1983—the Senate Appropriations Committee has approved a figure of \$802 million for fiscal 1984. That amount would mean a one-step increase in non-profit rates which the panel's report estimates would boost non-profit rates four to 12 percent.

The House Subcommittee on the Treasury, Postal Service and General Government has twice approved a funding level of \$879 million—the amount the Postal Service estimates necessary to preserve current rates through the next fiscal year.

In June, a funding bill containing the \$879 million figure for the postal subsidy reached the House floor but was defeated, largely because of a controversial amendment barring federal health insurance coverage for abortions. During that debate, a move to cut the subsidy to the \$400 million level

requested by President Reagan was defeated.

Under present law, reduced postal rates are available to a wide range of non-profit organizations, including religious, educational, scientific, philanthropic, agricultural, labor, veterans, and fraternal groups.

Representatives of these groups have strongly opposed the administration's annual requests to sharply reduce the postal subsidy, charging it is unfair to ask such groups to pick up the slack created by federal cutbacks in spending for social programs while

Lowders to serve jail time in nuclear protest arrest

SAN FRANCISCO (BP)—Jim and Rose Ann Lowder will return to Alameda County Jail in late August to serve six days assessed after their arrest during a nuclear protest outside the Livermore Research Laboratory.

The Lowders, missionaries jointly appointed by the Southern Baptist Home Mission Board and the Southern Baptist General Convention of California, were arrested June 20 along with nine other members of Delores Street Baptist Church in San Francisco, where Lowder is pastor.

More than 1,000 protesters were arrested and charged with obstructing traffic after they sat down on a county road leading to the Livermore plant, site of much of the United States' nuclear weapons research. When arrested, the 11 Delores Street church members gave their individual names as "Southern Baptist Convention" to

undermining their ability to communicate and raise funds by increasing postage costs.

Editor's Note: The cost of postage for the Baptist Record for 1984 remains uncertain, as is indicated in this account. If, as is indicated, however, the postage cost level moves only from the present step 14 to step 15, there will be no increase in subscription rates for the Baptist Record. Thus we do not anticipate a subscription rate increase. If one were to be necessary, it would have to be triggered by events unforeseen at this time.

emphasize that their Southern Baptist heritage of peace and justice influenced them to participate in the civil disobedience. Lowder said the civil disobedience was not taken without "thinking about it a long time. It reflects the seriousness of our commitment to this (anti-nuclear) issue," and with a realization it could jeopardize his continued employment with the Home Mission Board, which pays 43 percent of his salary.

HMB administrators say they have received some negative response calling for the Lowders' resignation. Criticism has focused on the fact the couple broke the law. As employees of a national agency, the Lowders' actions reflect on that agency, administrators explained, adding that the couple's action in no way represents the position of the

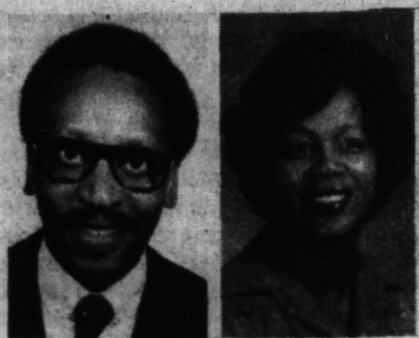
Tabloid next week

The next issue of the Baptist Record will be in an experimental format. That issue, dated Aug. 25, will be a tabloid and may offer readers an easier time in reading. Pages will be half the current size. However, there will be twice as many pages. Readers are encouraged to respond with opinions.



Hundreds of youths made decisions for Christ following Youth Night services last Friday. More than 10,000 were in attendance at the Mississippi Coliseum in Jackson.

Johnsons elected by HMB



Hickman and Gladys Johnson of Jackson have been appointed missionaries of the Southern Baptist Home Mission Board. Johnson, pastor of Farish Street Baptist Church, is also academic dean at Mississippi Baptist Seminary. Though his work as dean is part time and he will continue as Farish Street pastor, he and Mrs. Johnson were appointed to reflect the relationship of the seminary to the HMB.

Johnson was born in Memphis and is a graduate of Tennessee State University, Morehouse School of Religion at the Interdenominational Theological Center in Atlanta, and Mississippi College.

Prior to becoming pastor at Farish Street, Johnson was chaplain at Tougaloo College.

Mrs. Johnson is the former Gladys Marie Thomas of Fitzgerald, Ga., and is a graduate of Fort Valley State College, Atlanta University, and George Peabody/Vanderbilt University. She is a librarian in Jackson.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

JACKSON, MISSISSIPPI, THURSDAY, AUGUST 18, 1983

Volume CVII, Number 24

Governments toppled on two mission fields

RICHMOND, Va. (BP)—U.S. State Department officials and Southern Baptist missionaries reported calm in the wake of coups that toppled governments in Upper Volta and Guatemala.

Two missionary couples and a vol-

unteer couple in Ouagadougou, Upper Volta, planned to leave the capital after hearing sporadic gunfire for three days following the Aug. 5 overthrow but decided to stay after things calmed down. All 14 missionaries and four volunteers in the country are safe.

U.S. embassy personnel believe the shots were fired into the air near the airport to discourage Voltas from cutting through that area to get from the city to their villages. The airport and the nation's borders remained closed Aug. 10 and a 7 p.m. to 5:30 a.m. curfew remained in effect.

Former prime minister Capt. Thomas Sankara overthrew head of state Maj. Jean-Baptiste Ouédraogo in an overnight coup in which 13 people were reported killed and 15 wounded.

State Department spokesman Nancy Morgan said that while Sankara is known to be an admirer of Libya and has visited Tripoli, information thus far fails to indicate direct Libyan involvement in the coup.

Meanwhile, missionary Joe Bruce reported by phone Aug. 9 from Guatemala City that the 20 Southern

Baptist missionaries in Guatemala are safe, as well as a group of 14 volunteers from Eastside Church, Marietta, Ga. The volunteer construction group had arrived in Guatemala City Aug. 7 to refurbish a local church.

"Everything still seems to be business as usual," Bruce said. "Everybody (the missionaries) are in their own places. . . . Outside of town it was as if nothing was going on. Most of the activity was here in (Guatemala City)."

Bruce said the volunteer group would probably stay and work on the church a week, as planned, "unless anything else happens."

Defense Minister Oscar Mejia Victores overthrew President Efraín Ríos Montt Aug. 8 as planes and helicopters circled the National Palace. Mejia Victores said one soldier was killed and three other people were wounded in fighting around the palace. Other unconfirmed reports said as many as five soldiers died as Ríos Montt and his honor guard held out for 90 minutes in the Presidential House, adjacent to the

(Continued on page 3)

Alford named, tax audit called for

By Don McGregor

A new Baptist Student Union director for Northwest Junior College at Senatobia and a State Tax Commission audit of Morrison's for their operation of the cafeteria at Gulfshore Baptist Assembly were subjects of attention last week during a meeting of the Mississippi Baptist Convention Board's Executive

Committee. Rick Alford was elected BSU director at Northwest and began his new work there Aug. 15. Before his selection to his new post, Alford was pastor of the Mount Pleasant Church at West. He succeeded Billy Gene Bowie as the Baptist Student Union director at Northwest Junior College.

In the State Tax Commission's audit of Morrison's Inc., it was determined that the cafeteria chain had not charged a sales tax in every instance regarding meals served at Gulfshore. It was pointed out that the cafeteria firm had charged sales tax during the main operational period of summer but failed to do so in winter when fewer people are involved. In the summer the food supply and the workers are provided in Mississippi, where a sales tax is applicable. In the winter the serving crews and the food come from the Morrison's headquarters in Mobile, Ala., where a sales tax is not applicable on food.

It was determined that Convention Board President Charles Pickering and Executive Secretary Earl Kelly would investigate the matter.

(Continued on page 4)

Baptist missionaries have 'halo' to help

By Tim Nicholas

One facet of the Baptist Men's Rally Friday night at Jackson's Parkway Baptist Church will be a live radio transmission set up by Baptist ham operator James Smith to Mark Alexander in Argentina. Also, by phone, Don Berry of Jackson will give a short testimony concerning ham radio work and a Christian witness.

Since May of 1982, Don Berry of Jackson hasn't been out of the house except for very short trips into the yard. Berry, a Baptist layman and member of Broadmoor Church in Jackson, suffers from congestive heart failure, keeping him home and on oxygen most of the time.

Only 45 years old, a private pilot, involved in apartment management and real estate, Berry said he knew "if the Lord wanted to get my attention he was successful."

fun, though working with it is fun. Berry is a member of the Mississippi Baptist Ham Radio Fellowship. Along with about 50 others in the state, Berry finds fellowship with other hams, many of whom work with the Baptist Disaster Relief Unit when it is on duty. Others help to provide communications with missionaries in Central and South America through the Halo Net.

The Halo Net is a group of hams who listen to others in Central and South America who need to make direct contact here in the States. Daily, the net operates 1-5 local time on a frequency of 21.390 Mhz.

Many of the helps for the missionaries are to conduct phone patches. These patches help reduce or eliminate telephone charges which many missionaries could not afford. Often, says Berry, there is no local phone service where the missionary is stationed.

These patches are done for all Central and South American countries except Guyana and Surinam. Other countries allowing what is called "Third Party Agreement" are Israel and Liberia. This means that persons other than licensed operators may talk over the air.

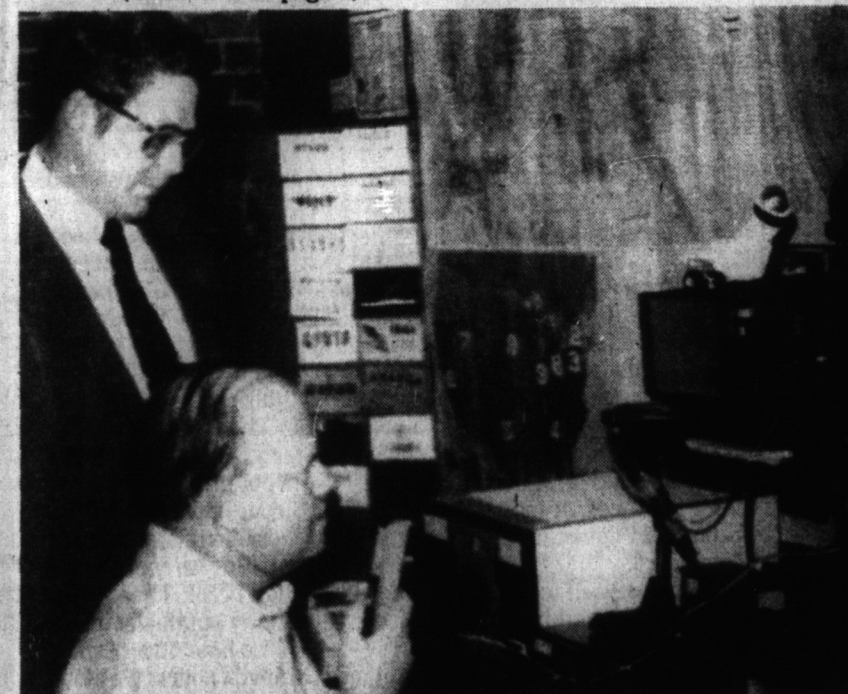
Recently Berry ran a patch for Jerry Ballard, former missionary prosthodontist to Colombia to Barranquilla. Ballard, now in Tupelo, wanted to get immigration set up for a man he trained to attend school in the States and get a professional designation to carry on Ballard's practice in Colombia.

Larry McKay, manager of radiological and environmental services for Mississippi Power and Light, is a fellow member of Mississippi Baptist Hams. A member of Colonial Heights Church in Jackson, McKay finds that fellow Baptist hams tend to share one another's needs and to pray for one another.

McKay, too, finds satisfaction in being a part of a Christian ministry, where he has expertise. Recently, he set up a transmission for 30 RAs and GAs in his church to talk with a missionary in Recife, Brazil.

Countless times, he has noticed that when there is bad weather—which interrupts transmissions—and someone needs contact badly, that contact is made. "There are a lot of near miracles," he says.

Berry says the Lord has shown him he still provides a way to carry on his work. "I find I am doing more of what the Lord wants me to do than when I had physical well being."



Larry McKay observes as Don Berry makes a radio contact over his ham set.

A friend of Berry's from Indiana, where Berry had been involved actively in a mission church in Bluffton, convinced him to take up amateur radio work. Equipment was provided by friends, and Berry got his license.

Today, inside the north Jackson house with a 40-foot radio antenna, is a large room packed with ham equipment. Names that mean only something to other ham radio operators are scattered: Kenwood TS520S, MC-50 microphone, TU unit, Model 28ASR teletype, Navy MARS R390 receiver, not to mention an Icom 25A 2-meter FM radio.

But all this equipment is not just for

What's Inside?

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Editorials

Cooperative Program: a timeless ministry

The year 1963-1964, beginning with the Mississippi Baptist Convention in November, will be the year of the Cooperative Program for Mississippi Baptists. At this time we are engaged in the Year of the Tithes.

Beginning with this issue, we are planning on a series of articles relating to the Cooperative Program. These articles will deal with how the need for such a system was determined, how it began, how it operates, and the ministry that it has.

We invite your attention to these ar-

ticles. They will run approximately monthly.

The Cooperative Program is the sustaining force of all of Southern Baptists' missions efforts. It provides the means for doing far more in worldwide witnessing than would be possible otherwise. There may be some who have read in other publications that the Cooperative Program is a hoax because it doesn't deliver as much money to the foreign mission field as it claims, but these reports are patently false and malicious. Southern Baptists' money accountability is meticulous.

ous, and the Cooperative Program does everything that is claimed for it. And its ministry accomplishes far more than can be imagined. It is, simply put, a world-wide witnessing vehicle.

In Mississippi, 34 1/2 percent of every undesignated dollar given through the state convention offices goes straight to the Southern Baptist Convention. Of course, designated gifts have to go for what they are designated. In many cases those designated gifts are missions offerings. At the Southern Baptist

Convention, 49.5 percent of all undesignated money goes to the Foreign Mission Board. The Home Mission Board gets 19.6 percent. That's a total of 69 percent going to missions.

It goes for what is claimed for it all right, and there is no hesitancy to tell what goes where.

The message of the Cooperative should never grow old, and there are always new generations coming along which need to hear the story for the first time.

Read about it in the Baptist Record.

Should Canadians be messengers?

One of the more serious issues to come between Southern Baptists in recent years and as recently as the Southern Baptist Convention in Pittsburgh is that of whether to seat the messengers from churches in western Canada.

No one would be more in favor of such a step being taken than would I if some reasonable approach would be worked out to accomplish it. The question of how to arrive at that arrangement is a knotty one indeed.

The members of these churches in the four western provinces of Canada are as Southern Baptist as are to be found anywhere. In many cases their pastors are products of Southern Baptist churches in the United States; and

in almost every case their pastors have been educated in Southern Baptist institutions. They are Southern Baptist churches, plain and simple.

Going beyond the borders of United States, however, to accept messengers creates more of a problem than readily meets the eye.

The problem is that once we're gone past the national boundary, there is no place to stop. And we just can't have a World Baptist Convention. Some would say the new churches to be allowed to seat messengers must be in nations joining the United States. So then we would need to make arrangements to seat messengers from the churches in Mexico. Others might add that the new messengers would need to be from English-speaking churches.

But we have many churches already that are not English speaking, though they are located within the United States and its territories.

If we take messengers from churches in Mexico and Canada, however, then we will have to be prepared for a request from the churches in Honduras and then from the ones in the Philippines, and on and on it could go. There are well organized and effective churches in Brazil, Argentina, and all over South America that have Southern Baptists as pastors because they are missionaries.

That is far-fetched, someone is bound to say; and it would be correct. It does serve to point out, however, that sort of problem we would be fac-

ing if we were to go past the U.S. boundaries.

And if we think finding a meeting place is a chore now, it would be hard to imagine what it would become if we were to open our conventions to Baptists from all over the world.

Yes, that is true enough, the Canadian advocate would proclaim; but we're not talking about all the world. We're only talking about the four western provinces of Canada. And so we start all over again. If we go beyond the borders of the United States and its territories, how are we going to know where to stop?

Again, I am in favor of seating the messengers from the Canadian churches. I just haven't figured out any way to do it yet.



Letters to the Editor

Stand up for Jesus

Editor:

When the time comes and we see Jesus face to face, we shall pour our treasures at his feet. But today what about today? We sing, stand up for Jesus, then slump in our Christian posture; why? Are we trying to serve two masters? Jesus said it cannot be done (Luke 16:13).

We sing onward Christian soldiers and forget to put on the whole armor of God.

In our song worship I am more conscious of the words of the song than ever before. Nothing so satisfies our Lord as our confession of him in song and in our lives.

Jesus often said "I am." He wants to hear us say thou art! We do it far too little. Today, when the world is in turmoil, stand and proclaim Jesus is King of Kings and Lord of Lords.

Stand up for Jesus, when the world is in turmoil, stand and proclaim Jesus is King of Kings and Lord of Lords. Stand up for Jesus, when the world is in turmoil, stand and proclaim Jesus is King of Kings and Lord of Lords.

The name of Jesus is above every other name. Declare it! Say it to the enemy!

Satan would have you believe we are just servants of man. Not so says a Holy God to the Christian. We are His children and are commanded to put action to our faith.

Lord have mercy on us if the church ever adopts the motto, "safety first."

Dorothy Jones
Mobile, Ala.

Thanks for music

Editor:

The youth of my church had the privilege of attending one of the Youth Music Conferences at Gulfshore in July. It was one of the best conferences I have ever had the joy of attending. Our youths were exposed to some activities that otherwise they would not have had the opportunity to experience. They were introduced to such activities as voice lessons, handbells, and band. For those who did not wish to take advantage of the music activities there were well planned and taught classes.

The young lady who directed and guided these successful music conferences is Miss Susan Clark. Miss Clark is a music specialist with the Music Department of our convention. For those who know Miss Clark, they know that Mississippi Baptists are very fortunate to have this young lady as a part of our convention board. She is a genuine Christian and is to be commended for the wonderful music conferences this summer. Thanks to Mr. Dan Hall and the entire music department for the work they are doing in our convention in the area of church music.

Don G. Nerren, Pastor
New Zion Baptist Church
Braxton, Miss.

American Bible Society

Editor:

You will find your denomination listed on the enclosed report. It is a record of the support the American Bible Society received from all the churches in the U.S.A. last year. The total of \$1.7 million given by the churches represents 9.5 percent of our total expenditures in 1962 for Scripture translation and distribution throughout the world.

With this generous help from the many churches and denominations in America, the ABS was able to assist in the distribution of more than 400 million copies of God's Word worldwide in 1962. On behalf of the men, women, and children in 150 nations and territories who speak over 500 languages and

dialects and who are finding redemption and power through the Scriptures your church helped provide, I send you heartfelt thanks.

The Bible societies of the world are today faced with unprecedented opportunities to sow the seed that is the Word of God in new soil. The people in many countries of Eastern Europe are clamoring for the Scriptures. The demand in Africa for Bibles and New Testaments is far greater than we can meet with existing resources. And in Latin America, both Protestant and Roman Catholic churches are encouraging their followers to obtain and read new Bible Society translations.

I hope and pray that your churches will help us respond to these many new challenges with greatly increased support in the year ahead. The world desperately needs the Word and the way is open for us in most countries to satisfy the longing of the people for the Good News about Jesus Christ.

God has already richly blessed this ministry through your past cooperation and encouragement. I ask now for your continued prayers and support to help realize the glorious possibilities ahead of us to share His Word with the world.

Alice E. Ball
General Secretary
Southern Baptists through the convention office gave \$324,612 to the American Bible Society in 1962. This was the largest of any group and \$3,136 more than the year before.—Editor.

Children's home alumni

Editor:

Missouri Baptist Children's Home alumni is forming an alumni organization. For information please write Missouri Baptist Children's Home, 11300 St. Charles Rock Road, Bridgeton, MO 63044, or call (314) 739-6811. The Alumni committee is Pat Copley, president of Missouri Baptist College; Rod Crites, pastor of Claycomo Baptist Church; and Edgar Blake, former administrator.

G. Dale Norfolk
Communications offices
Missouri Baptist Children's Home

"I was in prison"

Editor:

Sunday, Aug. 7, was a joyous occasion at Marion Correctional Institution, Lowell, Fla. Nearly 200 prisoners gathered for worship in the chapel to hear the message of Christ presented in a musical drama by the youth choir of the First Baptist Church, Poplarville, Miss. It was an inspiring celebration of worship.

Brother Jack Gregory, pastor; Brother J. D. Batson, music director; and the youth choir are to be commended for their unselfish and willing gesture in sharing so graciously. It was most evident that effort, time, and money were invested in large quantities to make possible this great demonstration of love.

I express my thanks in this letter to the Baptist Record that it might inspire others to share as First Baptist, Poplarville, did with a group of men that are often forgotten.

Jesus said "...I was in prison and you came unto me." Bless you, young people, for coming.

Name withheld

Man is never so tall as when he kneels before God—never so great as when he humbles himself before God. And the man who kneels to God can stand up to anything.—Louis H. Evans

Prayer is the most cleansing therapy of the heart and the soul. It converts the "hallucinations of hateful speech" into the clean, kind, pure breath of the Spirit.—Carl W. Franke

Guest editorial

The Cooperative Program: How it developed

By Julius C. Thompson

One of the most important developments in Southern Baptists life during the present century has been the Cooperative Program. Many Baptists have perhaps wondered: "Just how did the Cooperative Program come about?"

The Southern Baptist Convention was organized on May 10, 1845, in Augusta, Ga. The new convention became a centralized denominational body designed to conduct its work through various boards and agencies which would oversee such tasks as missions, education, publication, etc. As the years passed, other boards, commissions, and agencies came into being to meet growing needs.

From 1845 to 1925 there was no unified plan to support our Baptist ministries. Without a unified means of giving, every SBC agency and state convention was compelled to carry its appeal for mission support directly to local churches. These agencies often competed with one another for the opportunity to visit churches and present their appeal for financial support.

Those agencies which could employ the most eloquent and persuasive speakers were successful in raising the most money. Churches grew bewildered and dissatisfied with the parade of special offerings necessary to sustain our many mission ministries on the state and national level.

With this plan of special appeals and designated offerings many important areas of work were neglected. No agency could predict its income and build a financially sound program. All of our agencies were hampered in their work because leaders were being compelled to spend too much time raising operational funds rather than giving attention to the work that needed to be accomplished.

In 1919 Southern Baptists set in motion a five-year plan called the "Seventy-five Million Campaign." Its purpose was to raise \$75 million in five years for the support of state and convention-wide denominational

clauses. A total of \$92 million was pledged, but less than \$60 million was collected by the end of the campaign in 1924.

While the \$75 million campaign fell short of its goal, Southern Baptists learned a timely lesson. They learned what could be accomplished when all of our Baptist churches and agencies work together in a common cause. Southern Baptists proved to themselves that a unified and coordinated approach to mission support could captivate and motivate our churches.

Thus, when the committee known as the Future Program Commission, made its report to messengers gathered at Memphis on May 13, 1925, the plan and its name were contained in a brief section of the 12-page report which read:

"That from the adoption of this report by the Convention our Cooperative work will be known as The Cooperative Program of Southern Baptists."

Sensing the wisdom of such a plan,

these wise Baptist leaders attending the 1925 Convention adopted the committee's report; and with that action the Cooperative Program was launched on May 13, 1925.

The Cooperative Program emerged as a cooperative plan between state conventions and the Southern Baptist Convention. It allows mission funds, voluntarily given by churches, to be channeled to various mission causes at home and abroad. The Cooperative Program has helped to stabilize and strengthen all of the denomination's work at both the state and national level.

In 1965, Southern Baptists will appropriately mark the 60th anniversary of the Cooperative Program as a channel through which we reach out to all the world with the story of God's love.

Julius C. Thompson is consultant in the Stewardship and Cooperative Program Promotion Department of the Mississippi Baptist Convention Board.

Faces And Places

Mama goes to Washington

"Tour No. 17 is now forming."

Liam finished her hot dog. Mama, Betty, and I tossed our empty Coke cups into a waste can and, dodging the jumping children, climbed down the steps of the shade-giving bleachers and struggled along the sizzling sidewalk. From the door of the White House, I looked back at an endless line of people—old and young, fat and thin, of every race. From many nations? Yes, but hundreds of Americans, too. I felt a sudden rush of pride. "We do still care about our country," I thought. "Else why stand for hours in the noon-day sun at 95 degrees, to have 15 minutes in the East Room?"

"Patriotism has always been a big thing at our house. We were taught that good citizens exercise their right to vote. (Mama is still chief clerk at the polls in her district.) When I was a

child, Daddy would get out the U.S. map and spread it on the kitchen table, and our family would plan a trip to Washington, D. C. But money was scarce and Daddy never got to go there except in dreams. This year when I asked Mama where she would most like to go on our August vacation, she said wistfully, "Washington, D. C."

Now we were here at the White House on our long-awaited family pilgrimage. Mama asked a security guard, "Is the First Lady in today?" He said yes—but didn't even invite us to go up and see her!

I still have to pinch myself to believe it, but Mama at age 75 had her first plane ride for that trip! Always she has worried about my flying—"did you read about that crash last week?" "what if you get highjacked?" and so on. But she was packed and ready to go at 5 a.m. on a Monday morning. In her make-up case she had placed her trusty flashlight to have handy "in case of emergency." It set off the buzzer at the X-ray counter, so her handbags got a gun search first thing.

It was my sister Betty's first flight, too. Her daughter, Luann, got us first class seats on Republic (her husband, Bubba Hendrix, works for that airline.)

Soon the questions began: "How do you fasten the seat belt?" "Where is the oxygen?" "Where can I hold on if it gets bumpy?" "Are we in the air yet?" "What will I do if I feel sick?" A hot breakfast kept us distracted for a while. The flight was fairly smooth, but when we began the dizzying descent to Dulles, Mama closed her eyes and held her fingers to her ears. The stewardess brought a glass of hot water for her to drink, to stop ear popping.

That afternoon we walked through two Smithsonian museums, natural history and American history. Mama saw a dinosaur skeleton and Daddy

diamonds and dresses First Ladies wore.

Our room at Ramada Inn (Rhode Island at 14th) had a kitchen, but no pots and pans. We walked to a corner grocery to buy sandwich makings and chicken pot pies. At our return (8 p.m.), we found the hotel already locked. (The doorman recognized us and let us in.) Then we couldn't figure out how to turn on the oven. A porter said, "No problem," and turned a knob. Ugh. Strong odor of gas. The porter said, "No problem," and turned on the stove vent. But we were not convinced, and didn't cook. I heated water for coffee with my small electric coil.

Tuesday's nine-hour Gray Line tour stretched to eleven hours. We stood on the steps of the Lincoln Memorial and looked down the Mall. The Washington Monument, circled by 50 flags flying, cast its reflection in the long pool, and far beyond towered the white dome of the Capitol. Later, on the Capitol steps, someone had set up statues of Jesus and an angel and some sheep and was shouting about the school prayer issue.

Mama said her favorite stop was at Christ Church, the Episcopal church built of native brick in Alexandria, Va., in 1773 and still in use for four services on Sundays and two on Wed-

nesdays. It resembles a country church in England; its crystal chandelier was bought in London around 1790. Both George Washington and Robert E. Lee were regular worshippers there, and every U.S. president visits the church at least once.

At Mt. Vernon, a rain shower sent us, umbrellas, into the gift shop. While I was buying film, our bus almost left us. As Mama and I came limping in last, Betty heard the driver say, "That little lady (Mama) looks like she's tired." Believe me, that little lady had more determination and grit than anybody on that bus! I was proud of her! She easily makes friends of strangers, and soon learned that the delightful black family from Illinois (waiting for a tram in Arlington) had once lived in Starkville, Miss.

At 5:30 the Guard changed at the Tomb of the Unknown Soldier (as it does every 30 minutes all day and every two hours all night, without fail). Late afternoon sunlight cast shadows along Arlington's white gravestones, marching row after row. How many lives, how many heartaches those stones represent! Once again, for the gift of liberty I felt a thrill of gratitude to those who died.

Book Reviews

Porch, James M., DAYBREAK: FAITH FOR ORDINARY DAYS (Broadman, 1963, 128 pp.) Porch contends that faith for ordinary days demands accepting personal reality and receiving God's grace. His chapter titles are intriguing. Among them, I Can't Blame My Sin on Any Snake, There is No Bridge Over My Troubled Waters, I Made Peace with a Thorn, My Daily Bread Must Be Gathered, Jesus Broke a Trail That I May Follow.

The book is Bible based and in sim-

ple, very readable style, thought provoking, and inspiring as it deals with how to cope when life isn't something extra-special.

Porch, formerly pastor of Northside Baptist Church, Clinton, is pastor of First Baptist Church, Tullahoma, Tenn. He is a native of Pellahatchie, Miss., graduate of Mississippi College, and Th.D. graduate of New Orleans Baptist Theological Seminary. This is his first book but undoubtedly it will not be his last.

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FMB appoints Mississippians

The Southern Baptist Foreign Mission Board has appointed six couples with Mississippi ties, including current and former Baptist church staffers, and natives of the state.

The six couples include John and Jerry Hilbun, Edgar and Marilyn Graves, Vic and Sharon Johnston, Laurence and Linda Booth, Jon and Emily Lorch, and Ernest and Joyce Myers Jr.

The Hilbuns will work in Barbados where he will be a teacher and she will be a church and home worker. He is pastor of New Palestine Church in Piquette. A native of Las Vegas, Nev., Hilbun is a graduate of Mississippi College and earned the master of divinity degree from New Orleans Seminary.

An Air Force veteran, Hilbun was pastor of Oakland Grove Church, Sandersville, West Ellisville, Ellisville, Hunter Memorial, Mobile, Ala.; East Moss Point, Moss Point; Glendale, Hattiesburg; and McDowell Road, Jackson.

Mrs. Hilbun is the former Jerry Warren of Laurel. She attended the University of Southern Mississippi and New Orleans Seminary. She has worked as a clerk typist in Jackson.

The Hilbuns have four grown children. The Graveses will work in Chile where he will be a general evangelist and she will be a church and home worker. Currently, he is pastor of First Church, Marion, Miss.

A Ripley native, Graves is a graduate of Mississippi College and earned the master of divinity degree from New Orleans Seminary. He has served as interim minister of music at First Church, Summit and was pastor of Shady Grove Church, Bogus Chitto.

Mrs. Graves is the former Marilyn Lewis of Starkville. She is a graduate of Mississippi College in nursing and

has worked as a nurse in Jackson and New Orleans.

The Graveses have two children: Adam Lewis, born in 1979; and Lucy Morgan, 1981.

The Johnstons will work in Brazil where he will be a youth worker and conference/encampment worker and she will be a church and home worker.

A native of McComb, Johnston is a graduate of Southwest Mississippi Junior College and the University of Southern Mississippi, and he earned the master of religious education degree from New Orleans Seminary. He has worked as a motel clerk, a stock clerk, and a salesman, and as minister of youth and education at Forest Church, Forest. He was also minister of education and activities at First Church, Jena, La.

Mrs. Johnston is the former Sharon Blackwell of Tylertown and is a graduate of Clarke College and Union University. She has been a student summer missionary in Florida and taught school in Shreveport.

The Johnstons have three children: Benjamin Kyzar, born in 1976; Vincent Courtney, 1978; and Jennifer Leigh, 1983.

The Booths will work in Colombia where he will be a general evangelist and she will be a church and home worker. Most recently, he was pastor of Cascilla Church, Cascilla.

He is a graduate of Trenton State College with bachelor's and master's degrees in education, he earned the master of divinity degree from Mid America Seminary, and earned the master of divinity degree from Southeastern Seminary, Wake Forest, N. C., fulfilling requirements for missionary appointment.

Booth has taught school and was a

vocational guidance counselor. He was an assistant professor and industrial technology department chairman at Florida Institute of Technology, and was minister of outreach at Kensington Church, Memphis. Mrs. Booth, the former Linda Clark of Englewood, N. J., is a graduate of Trenton State.

The Booths have four children: Kristen Mary, born in 1975; Rachel Aurelia, 1977; Elisabeth Joy, 1981; and Lydia Helen, 1982.

The Lorchs will work in The Gambia, where he will be a general evangelist and she will be a church and home worker. Currently, he is pastor of West Gate Church, Trenton, Ill.

He is a graduate of Clarke College and Mississippi College. He attended Midwestern Seminary and served as a summer missionary in Texas. He has been associate pastor of Beacon Street Church, Philadelphia, Miss., and of Pleasant Valley Church, Liberty, Mo. He was pastor of Damascus Church, Flora, Miss., and of Estes Park Church in Colorado.

Mrs. Lorch is the former Emily Ishee of Hattiesburg. She is a graduate of Clarke College and Mississippi College, and has taught school in Missouri and Illinois. She also was a summer missionary in Colorado.

The Lorchs have one child: Chris Aaron, born in 1973.

The Myerses will work in Belize where he will be a general evangelist and she will be a church and home worker. Currently, he is pastor of First Southern Church, Reno, Nev. A New Orleans native, he is the son of the executive director of the Nevada Baptist Convention. He is a graduate of Mississippi College and earned the master of divinity degree from Southern Seminary.

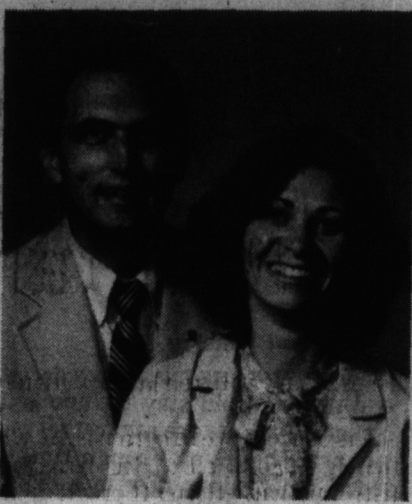
Myers has been pastor of First Church, Terry and was minister of youth and pastor of churches in Kentucky and California.

A LaGrange, Ga., native, Mrs.

Myers is the former Joyce Eady. She is a graduate of Mercer and earned the master of religious education degree from Southern Seminary.

The Myerses have two children: Earnest Boyd III, born in 1980; and Robert McKay, 1982.

All the families will go to Pine Mountain, Ga., in September for an 11-week orientation before leaving for their respective fields.



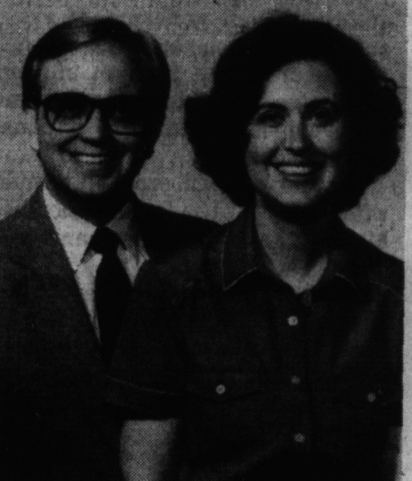
The Booths



The Johnstons



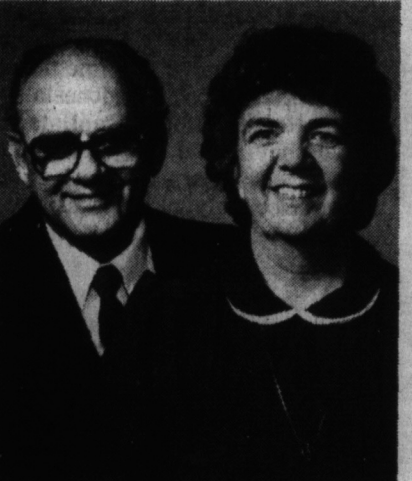
The Lorchs



The Myerses



The Graveses



The Hilbuns

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Southern Baptists join countdown for Olympics

By Todd Turner

LOS ANGELES (BP)—In less than one year, Los Angeles will host the 33rd Olympiad Summer Games.

The city already is swarming in preparation for the games, scheduled July 28-Aug. 12, 1984. Work crews are covering freeway graffiti with scenic murals. Businesses are churning out "official Olympic products" from neckties to seat cushions, anticipating their share of the \$3.3 billion tourists are expected to spend.

Southern Baptists also are working to participate through the Summer Games Ministries (SGM), a joint venture of the Home Mission Board, the Southern Baptist General Convention of California and six local associations.

Four years ago, L. G. Chaddick, Los Angeles-area Christian social ministries director, began dreaming of ways Southern Baptists could minister during the Olympics. He visited the Baptist ministry at the 1980 winter games at Lake Placid, N. Y., and talked to the Home Mission Board about backing a similar project in Los Angeles.

Elmer Goble, one-time Olympic hopeful in swimming, agreed to take a two-year leave of absence as campus minister at Arkansas' Ouachita Baptist University to coordinate the summer games ministries. US-2 missionaries Kevin and Brenda Collins from Unionville, Mo., joined Goble as staff assistants.

After much searching, the SGM team rented a 1,800-square-foot facility a half block from the University of Southern California campus, where most events will take place. Even though it needed renovation, the building's rent was right, the location good. Work was soon underway to convert it into an office/hospitality center.

The team also held brainstorming sessions with interested pastors and

laypersons to map out a strategy for meeting the needs of millions of Olympic visitors.

Their first and foremost goal, Goble explained, will be to "evangelize through ministry." They also will aim to increase missions awareness among area Southern Baptists and to improve Baptists' credibility in southern California.

Specific jobs have been divided among 19 task groups. Goble foresees one of the most active groups will be that responsible for off-site ministries. These volunteers will work at hotels and campsites, as well as plan evening activities at local churches.

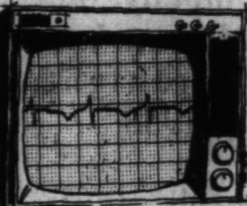
Other ministries will include providing aid, tours, transportation and housing, and witnessing to the expected one million daily visitors.

Because of the SGM office's strategic location, it will be used as a hospitality center, providing meals in a coffee-house atmosphere, as well as doubling as a crisis center. Travelers' Aid estimates 80 percent of Olympic visitors, or 80,000 persons daily, will have some sort of crisis need.

The use of church parking near Olympic sites and church buses are being examined as a way to help alleviate the expected traffic nightmares, Goble reported. Plans are being laid to offer "bed and breakfast" accommodations for visitors in local Baptists' homes.

Goble noted SGM has placed a high priority on establishing ministries that can be carried on after the Olympics. Many such as the Sunshine Club, are already underway. SGM staff will also "lean heavily" on outside volunteer groups to staff various projects, he said.

(Turner is a Mission Service Corps volunteer with the Summer Games Ministries.)



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Daughter leaving for college

Can you help me? I am grieved and worried over my daughter's going away to college this fall. She is a good girl, a fine student, attractive personality. She should do well.

I should mention that our other child, our son, died in an accident three years ago. I don't know that I am over his death. Could this have something to do with my anxieties?

Hurting

Dear Hurting: Yes, your son's death probably intensifies your anticipatory grief over your daughter's leaving home and the resulting empty nest. There is always pain at separation and especially the type where we know we are facing a rite of transition and things will never be the same again. There are normal fears of peer pressures and wondering if she will be able to handle her new freedom responsibly. To use a cliché, "It is hard to cut the apron strings" and release our offspring to adulthood. But we raise them for that! They were given to us in trust. There comes a time when they must be on their own.

for a parent who loves the child, but it is also normal to cope with it and be a victor over anxieties. Give yourself time. Trust her to God's care. Ask for his grace for yourself. Deal with this, too, as a grief experience. Perhaps you should get reacquainted with your husband. Share your feelings with him. He is probably having some grief, too.

After a few months of observing how well your daughter adjusts to the new situation, you will see some improvement in yourself. There is an old adage, "We must give our children roots and wings. And the hardest of these is wings."

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist record, Box 536, Jackson, MS 39206. Editor.

FMB shows little interest in changing its name

GLORIETA, N. M. (BP)—Preliminary discussions show little interest in changing the name of the Southern Baptist Foreign Mission Board.

Both the Foreign Mission Board, based in Richmond, Va., and the Home Mission Board, in Atlanta, have initiated preliminary discussions about the possible name change. Suggestions include changing the designation of the FMB to International Mission Board, and of the HMB to National Mission Board.

The FMB, which has had the same name since it was created in 1845, felt the problems that would be encountered in a name change outweighed advantages.

President R. Keith Parks told board members at their Aug. 11 meeting some question has been raised on whether the word "foreign" carries a negative connotation in certain parts of the world today. But he said he had recently polled the various mission fields and to his surprise found only a few places which said the present name causes problems.

He said discussion among the board's staff also showed most felt the present name is meaningful to Southern Baptists and that a change would be expensive and time consuming.

The board did not take action on the matter but Parks said research would be done on the possible cost of such a name change.

In Atlanta, William G. Tanner, president of the HMB, said directors discussed the possibility of changing the name to National Mission Board, but "no decision was made. There has been some interest shown (in changing the name) but no decision. We plan to discuss it again at the October meeting and we will decide at that time."

If either of the boards opts to change its name, such a recommendation would be reviewed by the SBC Executive Committee and would be presented to messengers at two annual meetings for a final decision.

During their Glorieta meeting, FMB board members also discussed the possibility of creating a separate non-profit legal entity to make it possible for the board to do charitable and humanitarian work in some countries which will not permit entry by a missionary.

Toppled

(Continued from page 1)

Rios Montt is said to have alienated senior military officers, the business community and Roman Catholics with his fervent and vocal Protestantism. He is a member of the Church of the Word, founded by missionaries of Gospel Outreach, based in Eureka, Calif.

The proclamation announcing Rios Montt's ouster, signed by top military officials, said, "We have determined that a fanatic, aggressive religious group, taking advantage of the positions of power of its highest officials, has used and abused the government for its own benefit, ignoring the fundamental principle of separation of church and state."

board.

The August meeting, held during the Foreign Missions Conference at Glorieta Baptist Conference Center, featured appointment of 38 new missionaries.

A variety of special interest conferences offered missions information to pastors, medical personnel, associate directors of missions and persons interested in career or volunteer service abroad.

"Religion in school" bill meets stiff resistance

By Stan Haste

WASHINGTON (BP)—A bill to give groups of elementary and secondary school students the right to hold religious meetings in the classroom met stiff resistance at a Senate hearing Aug. 3.

But Sen. Jeremiah Denton, R-Ala., strongly suggested he is willing to make changes in the bill to satisfy critics.

Opposition to the "equal access" measure in its current form came from spokesmen for religious and educational groups, including the Washington-based Baptist Joint Committee on Public Affairs.

Speaking for the BJCPA General Counsel John W. Baker told Denton during a three-hour hearing that his organization supports the concept of equal access, but only for secondary school students. Because of younger children's "lack of maturity," Baker argued, elementary school pupils would be incapable of conducting voluntary, student-initiated religious meetings.

To include them in such a bill, he said, "is a farce."

Baker told Denton the BJCPA will file a friend-of-the-club brief in a Williamsport, Pa., case on the side of high school students whose request to hold voluntary, student-initiated religious meetings during an extracurricular school period was denied by school officials. In their initial legal test in a federal district court, the students won. The case has been appealed to the Third Circuit Court.

If Congress is to enact equal access legislation, Baker continued, no government agent, including the classroom teacher, should be given authority to sponsor the religious meetings, nor should public funds be spent beyond the expense of providing the meeting space.

In an introductory statement before

One conference speaker, Philipines leader Henry Cabalang, challenged Southern Baptist churches to be sure every activity in their programs relates directly to winning people to Jesus. "If not, scrap it," he said.

His own church, University Baptist in the heart of Manila's student district, baptized 500 students last year.

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BRI

Indonesian Baptists want hospital on Sumatra

By Marty Croll

TANJUNGPANG, Indonesia (BP)—Indonesian Baptists are expected to decide by the end of the year whether to build a new mission hospital, even if the country's health department offers no assurance that Southern Baptist missionaries can work there.

The 50-bed hospital on the island of Sumatra would replace Immanuel Hospital, in Bukittinggi, which opened in 1975 and was sold to the Indonesian government under Moslem pressure six years later.

Construction at the new site has been delayed for more than a year, while Baptists waited for the government to

tell them how long missionary doctors and nurses could stay in Indonesia. National Baptists are asking that missionaries be given enough time to teach Indonesians how to minister through the hospital.

But Baptists now are considering action without government assurances, said missionary Leon Mitchell, treasurer of the interim building committee, an eight-member committee evenly represented by nationals and missionaries.

"The decision will probably be made within the next two to three months," Mitchell said. "We just can't keep dragging this thing on."

After many months of negotiating, he added, the possibility is emerging that Indonesian officials might never make an official ruling on the presence of Southern Baptist medical workers in the country.

The health department ruled in 1979 that all foreign medical personnel must be out of the country within five years. It was unclear, however, whether the five years dated from the time of the ruling or the time the personnel first arrived in Indonesia.

Despite the ruling, Baptists had hoped they would be given enough time for missionaries to teach nationals to effectively run the hospital, if they decided to build it. National Bap-

tists have been negotiating with the government for a reasonable transition time and an interpretation of the ruling.

In the agreement to relocate Immanuel, Indonesia paid Baptists more than enough to replace Immanuel with a new facility on about seven acres outside Tanjungkarang, where Baptists have worked since 1969.

More than a year and a half after the sale of Immanuel to the government, Southern Baptists still have two missionary doctors there. Baptists run the day-to-day medical operations of the hospital, but there is a government administrator.

Missionary ties were scheduled to end March 31 of this year, but government officials are not pressing the issue since Baptists have been waiting the health department ruling before they would begin construction on the new hospital.

Some Moslem leaders had opposed the Christian influence brought to the Bukittinggi area by Immanuel. The hospital barely escaped destruction in 1976, less than a year after it opened, when 34 sticks of TNT didn't go off as planned. Controversy about Immanuel has somewhat dampened evangelism in Bukittinggi.

(Croll writes for the Foreign Mission Board.)

Mississippi Baptist Activities

- Aug. 14 Language Missions Day (ColMi Emphasis)
- Aug. 15 Evangelism/Growth Conference; FBC, Brookhaven; 7-9 p.m. (SS & EVAN)
- Aug. 15-17 WMU Camp; Camp Garaywa, Clinton; 9:30 a.m.-2 p.m. and 7-9 p.m. (WMU)
- Aug. 15-18 Royal Ambassador Camp Staff Week; Central Hills Retreat, Koeckusko; 10 a.m., 15th-18th (BRO)
- Aug. 16 Area Kindergarten/Day Care Clinic; FBC, Batesville; 9 a.m.-4 p.m. (CAPM)
- Aug. 16 Youth Growth Conference; FBC, Brandon; 6:30-9 p.m. (SS)
- Aug. 16 Evangelism/Growth Conference; FBC, Hattiesburg; 7-9 p.m. (SS & EVAN)
- Aug. 18 WMU Camp; West Laurel BC, Laurel; 9:30 a.m.-2 p.m. and 7-9 p.m. (WMU)
- Aug. 19 Baptist Men's Rally; Parkway BC, Jackson; 5:30 p.m. (BRO)

Sessions to consider the role of laity

"We're ready to take a lead in affirming the laity and its place in the Kingdom of God," Landrum P. Leavell, president of New Orleans Seminary said recently in reference to the seminary's participation in the Convocation of the Laity, Dec. 8-10.

Jointly sponsored by the seminary and an ad hoc committee of laymen chaired by Owen Cooper of Yazoo City, Mississippi, the three day session will bring together Baptist leaders from all walks of life to consider the role of the laity in proclaiming the Gospel.

Leavell invited lay men and women as well as vocational ministers to participate in the meeting, especially

those who have a conviction that lay people are gifted just like those who are called to preach.

"In underscoring the truth that the New Testament does not distinguish between the ordained and non-ordained this meeting has the potential of making a tremendous contribution to the Bold Mission thrust, to our denomination, and to biblical interpretation," he added.

Additional information and registration forms can be obtained from Thomas A. Kinchen, New Orleans Seminary, 3939 Gentilly Boulevard, New Orleans, La., 70126. Phone (504) 282-4455.

Lowders to serve jail time in nuclear protest

(Continued from page 1)

has received supportive letters from churches in six states, and an offer of bail money from an individual.

"Civil disobedience is a way of social change and an expression of conscience. I have been involved in other (anti-nuclear) efforts, but out of my conviction and my frustrations, I felt I would have to do something which would say symbolically how strongly I feel. I would have to allow my life to be disrupted... putting my life on the line," he said.

He said he was aware he was risking his continued employment, but "not how great a risk it was," and added: "Anytime you take a stand that is going to be controversial when you are employed by a denomination, it is a risk."

Lowder told Baptist Press that an offer was made July 29 "which we felt was acceptable. It was for time served plus eight more days, which in California would be six actual days in jail, or for time served plus a fine of \$240.

The pastor served 11 days in a tent city jail after his arrest, an action he said he took because "we felt as many as possible should pay in jail to give us a stronger position of negotiating a reduction of the sentences, which we felt were unduly harsh."

While some of the demonstrators will pay the \$240 fine, the Lowders have opted to return to jail to serve out the time rather than pay the fine.

"We felt it was a awful lot of money for us to pay. For two of us it would have been \$480. This is one reason we decided to serve the time," Lowder told Baptist Press. "Also, from the beginning we decided not to pay a fine. We felt we had committed civil disobedience and were prepared to pay for the consequences by giving our time."

"We are prepared to serve the time. The jail time also is symbolic. We want to say to our government, 'you can continue to build nuclear weapons, but you cannot do so without putting American citizens in jail.'"

Because they have two small foster children—ages 2 and 1—the Lowders will "take turns" in going to jail. She will report Aug. 15, and he will return Aug. 21.

After the jail term, Lowder said he will continue his anti-nuclear work. As to whether that will include civil disobedience, the pastor said: "I don't know. I would have to weigh the consequences of each action. At this point there are no plans, but that does not mean I would not do it again. Perhaps the risk is greater now, but I am not giving up the struggle."

He said plans include holding monthly worship services on the public thoroughfares at the Livermore plant, which will not include disobeying the law.

House votes for King holiday

WASHINGTON (BP)—The U.S. House of Representatives has voted overwhelmingly to make the third Monday in January a national holiday in honor of Martin Luther King Jr., the slain Baptist minister and civil rights leader.

The 338-90 vote came after 15 years of repeated but unsuccessful efforts to create such a holiday to honor King, assassinated in Memphis in 1968. If approved by the Senate and signed by President Reagan, the legislation established a 10th national holiday would take effect two years after enactment. The proposal is designed to coincide with King's birthdate, Jan. 15, 1929.



"THE LAST TIME I FELT THIS ISOLATED WAS WHEN I WENT TWO WEEKS WITHOUT READING MY BAPTIST RECORD!"

New Orleans World's Fair to have Baptist ministry

By Oscar Hoffmeyer Jr.

NEW ORLEANS (BP)—Baptists will set up off-site ministry programs and cooperate with the New Orleans Federation of Churches during the 1984 New Orleans World's Fair which opens May 1.

Jim Knox, recently employed as director of Baptist Exposition Ministries, said church choir groups and other witnessing programs (such as puppets) will function within the general traffic flow of fair visitors in the Vieux Carre (French Quarter) of the city.

At the fair site Baptists will be part of the Federation of Churches program. "The Federation has been given responsibility for coordinating all religious activities on the fair grounds during the six months the fair is operational," Knox said.

The high cost of building and operating a pavilion precluded Baptists from entering the same type of program in New Orleans as the SBC had at the 1982 World's Fair in Knoxville, Tenn.

Off-site activities will include witnessing programs and community services at recreational vehicle camps

sites in and around New Orleans.

In the French Quarter, "We will have street witnessing, musical groups including street musicians who will provide scripture and witnessing materials and other related activities," Knox said. Also, tours of Baptist mission sites in New Orleans and historical points of interest will be offered to Baptists attending the fair, Knox said.

The Baptist Exposition Ministries Executive Committee are seeking a "staging area" in the French Quarter. "Finding a suitable building has been our greatest problem," Knox said.

Property costs have been prohibitive. "We found one building with three floors at a cost of \$4,000 per month but the owner wanted an additional \$300,000 up-front payment in addition to the rental fee. But I believe the Lord will provide space for us," Knox explained.

Church groups wishing to perform during the fair should contact Knox at the ministries office, 2222 Lakeshore Drive, New Orleans, La., 70122.

(Hoffmeyer is associate editor of the Louisiana Baptist Messenger.)

Alford named, tax audit called for

(Continued from page 1)

In other actions relating to student work, \$20,000 was set aside out of capital needs to provide new furnishings for the new BSU Center at Southwest Junior College at Summit. Also the University of Mississippi BSU was granted permission to employ a graduate assistant for the 1983-84 school term or until a seminary intern can be obtained. Funds for the seminary intern were provided in a previous session.

Two new board members, one for the Convention Board and one for the Children's Village, were provided until the Mississippi Baptist Convention meets in November. On the Convention Board, Dennis Smith, pastor of First Church, Sumrall, will replace Frank Harmon, who moved from that association and became pastor of First Church, Newton. Robert W. King of Jackson will replace Charles Hull of Winona on the Children's Village board. Hull had resigned.

Extensive refurbishing of the foyer in the Baptist Building was mentioned

along with the providing of an office for Broadcast Services and refurbishing the Executive Committee meeting room, and \$26,000 was set aside from the fund balance for those purposes. The fund balance is not Cooperative Program money but interest earned from funds invested overnight and over weekends until there is opportunity to make proper distribution.

A sum of \$24,000 was earmarked for a mobile chapel for use by the seamen's ministry (\$10,000), the Rio de la Plata missions (\$2,629.25), an eastern Europe tour under the sponsorship of the Baptist World Alliance (\$6,950), and ministerial relief and assistance (\$4,500).

Pastoral aid that had been provided for John West, pastor of Rosehill Church in Jasper Association was approved for continuation for his successor, Steve Pouncey.

The committee also extended the time of service for Clifton Perkins, director of the Department of Church-Minister Relations and Annuity, until Oct. 31, 1984. Perkins normal retirement time is this year.

And the committee requested A. L. Nelson to continue as comptroller-business manager until a successor is elected and trained. His normal retirement time would be Aug. 31.

Noxubee to have music growth classes

The Noxubee Baptist Association, will be having Church Music growth classes at First Church, Macon, Aug. 21-23. The classes will be held from 3:30-5:30, Sunday, Aug. 21; 6:30-8:30, Monday, Aug. 22; and 6:30-8:30, Tuesday, Aug. 23.

The free classes that will be offered are: handbells, led by Truitt Roberts, minister of music, First Church, Starkville; hymn study, taught by Danny Von Kanel, minister of music at First Church, Macon; piano, led by Mrs. Alice Cooper of Macon and Mrs. Irene Martin of Forest; five practical lessons in music reading, taught by Mrs. Janice Kesler of Crawford; and five practical lessons in singing, taught by Miss Cecile McNeel of Ackerman.

To register for these free music classes, call First Church, Macon at 728-5825.

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This special offer is being made to celebrate the 10 millionth watch sale of the famous New York jewelry firm of Abernathy & Closther. It is open to every person who mails this original printed ad to the company address (below) before September 15, 1983.

To celebrate its 10 millionth watch sale, the prestigious New York jewelry firm of Abernathy & Closther will distribute one million famous LCD Quartz Calendar Watches for only \$2 apiece to the first one million people who mail this printed ad to the company address before Midnight, Sept. 15, 1983.

These are the same famous LCD Quartz Calendar Watches to be demonstrated on national TV and advertised in *The New York Times* and other leading publications.

A true calendar watch, it displays the hour, minute and second—as well as the month and day—in full quartz digital mode. Its built-in quartz computer is so powerful it never needs winding and is accurate to within seconds per month.

These famous LCD Quartz Calendar Watches will not be sold at this price by the company in any store.

NOTE: This original printed ad must accompany your request. Copies or photostats are not acceptable.

To obtain one at this price, mail this original printed ad to the company address below no later than Midnight, Sept. 15, 1983.

Each watch carries a full money-back guarantee and will be replaced by the company, free of charge, if it ever fails to function.

There is a limit of 2 watches per address at this price, but requests which are mailed early enough (before Sept. 6) are permitted to request up to 5 watches.

To obtain your watch, mail this original printed ad, together with your name and address and \$2 for each watch. Add only \$2 shipping and handling no matter how many watches you are requesting. Specify Men's (Item #A22451) or Ladies' (Item #A22452). Mail to: Abernathy & Closther, \$2 Watch Offer, Dept. 137-6, Box 1736, Hicksville, New York 11802. (A22450)

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Revival plans to be studied

GERMANTOWN, Tenn.—A Ministers of Evangelism/Pastors Conference will be held October 25-27 at Germantown Baptist Church here.

Participants will attend seminars on training evangelistic witnesses and preparing for revival. Pastors and ministers of evangelism who have developed successful evangelism programs will share their strategies.

Speakers for the conference include: Clark Hutchinson, pastor, and Ralph Hunt, minister of evangelism, Eastside Baptist Church, Marietta, Ga.; David Burton, minister of evangelism, Germantown Baptist Church; Richard Harris, director of mass evangelism, Home Mission Board; and Doug Metzger, the HMB's associate director of personal evangelism.

The conference begins Tuesday evening, Oct. 25 and ends on noon, Oct. 27. Registration is \$5, payable to the Home Mission Board.

Interested persons should contact Howard Ramsey, director of personal evangelism, Home Mission Board, 1350 Spring Street, Atlanta, Ga., 30367, telephone (404) 873-4041.

RA Day to be September 24

Royal Ambassador Day will be Sept. 24 at Mississippi College in Clinton.

This annual event is for all Mississippi Baptist Royal Ambassadors, their leaders, and for boys interested in the missions organization.

The program begins at 11 a.m. and the \$5 fee includes lunch, insurance, and entrance to the football game. This year's game will be Mississippi College versus Southern State of Magnolia, Ark.

Tonga give for burned truck

By Robert O'Brien

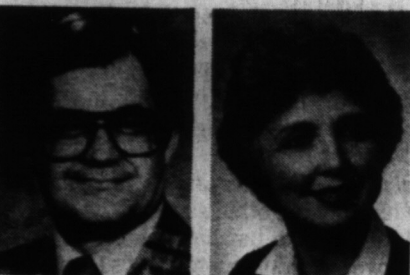
NENYUNGA, Zimbabwe (BP)—Tonga people in Zimbabwe's drought-stricken Gokwe region dug into their meager resources to show Southern Baptist "People Who Care" that they are people who care, too.

Drought victims around the Nenyunga area raised \$70.45, while others around Simchembu raised \$30 to help replace a 10-ton Southern Baptist relief truck burned by anti-government dissidents, May 28.

The Zimbabwe Baptist mission had run two 10-ton trucks twice weekly to the drought area as a first step "band-aid approach" to stave off starvation among the Tonga until Southern Baptists' massive "People Who Care" project can develop long-term assistance. Louisiana Baptists, the Southern Baptist Foreign Mission Board, and the Zimbabwe mission jointly sponsored the project.

The \$108.45 raised by the drought victims won't come near replacing the truck, which will cost up to \$35,000, but their gift touched and impressed Southern Baptist missionaries who know how little they have.

Shurden leaves Southern, takes Mercer position



Walter and Kay Shurden

Walter B. Shurden, a Greenwood, Mississippi native and dean of the School of Theology and professor of church history at Southern Seminary, Louisville, has been named Callaway professor of Christianity and chairman of the department of Christianity at Mercer University, Macon, Ga.

His wife, Kay Wilson Shurden, a native of Greenville, Miss., has been named associate professor of family and community medicine in the Mercer School of Medicine. Currently, she engages in private family therapy in Louisville.

Both appointments are effective Sept. 1.

Shurden has taught church history at New Orleans Seminary, McMaster Divinity College in Hamilton, Ontario, at Carson Newman College, and at Southern Seminary. His undergraduate work was at Mississippi College, and he received the master of divinity degree and doctor of theology degrees from New Orleans Seminary.

He was dean of the School of Theology at Southern since April 1, 1990 after serving as acting dean for almost a year.

He was pastor of Providence Church, Ethel, Miss., 1964-67, and later served pastorates in Arkansas and Louisiana.

Mrs. Shurden, a graduate of Mississippi College, received the master of arts degree from Louisiana Tech University and a doctor of education degree from the University of Tennessee.

Walter Shurden will be succeeded by missions strategist G. Willis Bennett. Bennett currently is director of graduate studies and occupies the William Walker Brookes Chair of Church and Community. He has been a member of the seminary faculty since 1959.

Bennett holds the master of divinity, master of theology, and doctor of philosophy degrees from Southern Seminary and the master of social work degree from the University of Louisville. He was pastor of four churches in his native North Carolina and one church in Kentucky before coming to the seminary.

Bennett was author of a strategic study on churches in transitional areas for the Southern Baptist Home Mission Board, and was an early pioneer of supervised field education for ministers.

Clear Creek (Smith): homecoming, Aug. 28; L. Ledbetter, Auburn, Ala., a former pastor of the church, to bring the morning message; dinner on the grounds; afternoon service to include reading of church history and special singing by several groups.

Homecoming Day at Calvary, Silver Creek (Lawrence), will be Aug. 21. James McLemore, pastor of Salem Church in Covington County and a former pastor at Calvary, will be the guest preacher at the morning service. There will be a dinner-on-the-ground at noon followed by an afternoon sing at 1:30.



Noisemakers to play in Jackson

The Joyful Noisemakers Washboard Band of First Church, Starkville, will play during chapel Aug. 26 at the Mississippi Baptist Convention Board, then go to Alta Woods Church, Jackson, to play for the senior adult group there. The Noisemakers are directed by Bill Hood. Truitt Roberts is minister of music at First, Starkville.

Sri Lanka missionaries live with civil unrest

By Marty Croll

COLOMBO, Sri Lanka (BP)—Missionary Mike Stroepe and his family live in the midst of civil unrest which has taken the lives of more than 250 people since July 23.

The neighborhood around Stroepe's home has been the scene of tear gas, arrests, burning homes, and streets littered with looted cars since unrest between the minority Tamils and majority Sinhalese erupted into open fighting in late July.

Stroepe, his wife, Kay, and their two children are the only Southern Baptist missionary family living in Sri Lanka.

Lanka—formerly known as Ceylon. The other missionary family, the Art Bunces, left on furlough to Ishpeming, Mich., July 10, before the current fighting began.

The around-the-clock curfew imposed on residents of the capital city has curtailed the activities of the Stroopes, as well as of the churches and businesses.

Although the Stroepe family is well supplied with food now, he told his parents in a recent telephone call to Dallas he waited four hours in line to buy it. His call was made during the time the government allowed for grocery shopping.

Baptist churches, like businesses, have been closed during the curfews. Most Baptist work is in or near Colombo, where about 15 churches are located. About 2,000 of the nation's 14.5 million people are Baptists.

A bitter rivalry has existed for centuries between the Buddhist Sinhalese and the Hindu Tamils, dating to the migration of the Tamils from India and their collision with the island's rulers, the Sinhalese. Currently, some 68 percent of the population is Sinhalese, 22 percent Tamil, and 10 percent other.

The rivalry intensified during colonial days, when the ruling British often placed minority Tamil people in power positions, and they brought thousands of Tamils from India to work in rubber and tea plantations.

Until two years ago, Stroepe and Bunce worked to evangelize those plantations, now virtually self-supporting communities and strong Tamil areas. But Sri Lankan Baptists asked them to stop because white people traveling to those areas were suspected of supporting an emerging terrorist organization called the Tigers.

The Tigers are accused of ambushing government soldiers and Sinhalese in the northern jungles of Sri Lanka, where the Tamil population is strongest. The latest fighting was touched off by the ambush of 13 soldiers July 23.

Bunce likened the racial tensions in Sri Lanka to that experienced between American blacks and whites. "Just before I left, we were talking with national leaders about healing the division between these people, by showing Christian love and ideals."

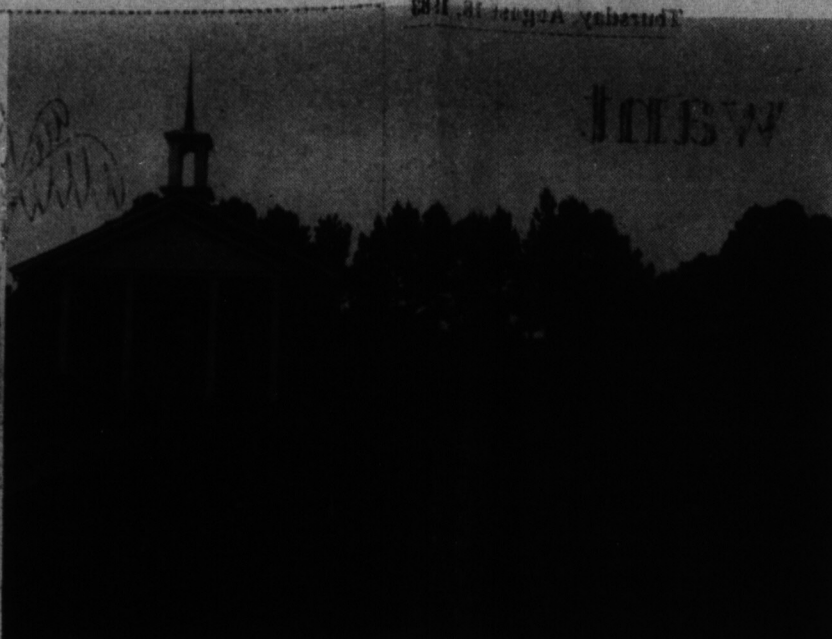
Two of the 30 to 40 members of the executive committee of the Baptist

Union are Tamils. The number varies according to the number of representatives sent from national churches.

Sri Lanka President Junius R. Jayewardene, himself a Sinhalese Buddhist, has repeatedly called for religious tolerance to ease the unrest, according to Bunce.

"But Bunce sees no hope in that. He keeps saying we need religion," Bunce said. "But what we need is a change of people's attitudes. And that will come only through Christ. The only solution to it is Christ and Christianity."

(Croll writes for the Foreign Mission Board.)



Lawn Haven Baptist Church, Laurel.

Lawn Haven is debt free

In 1979 Lawn Haven Church, Laurel, entered a building program and constructed an educational annex totaling 3,536 square feet. This included a fellowship hall with a kitchen, a pastor's office, a nursery, and six additional classrooms.

It was necessary at that time to borrow \$60,000. This was done with a pay-back time of ten years. Members contributed weekly to the payment of this note and on July 1, 1983, the treasurer reported a balance of \$5,300. With five Sundays in July, the church voted to put all fifth Sunday monies on the payment of this balance.

With a Sunday School attendance of 65, the offering on July 31, 1983 was \$6,042. With the indebtedness now cleared, a note-burning service has been planned for Sunday, Aug. 21.

All charter members are expected to be present and three men will speak on the following subjects: "Our Church And Her Past, Our Church And Her Present, Our Church And Her Future."

Then J. C. Murphy, pastor, will speak on the subject: "When God Builds." The trustees will burn the note and the congregation will sing, "Lead On O King Eternal."

Fellowship (Pike): Aug. 21-26; at 7:30 nightly; Hardy R. Denham, Newton, evangelist; Rodgers Banes, guest musician; W. Lamar Massingill, pastor; homecoming on Aug. 21, with lunch at the church.

Bellevue (Lamar): Aug. 21-26; Sunday at 11 a.m. and 6:30 p.m., plus lunch at the church; during week at 7:30 p.m.; Valton Douglas, pastor, Jerusalem Baptist Church, Laurel, evangelist; David Moore, music director, Bellevue, leading the singing; H. L. Fewell, interim pastor.

North 31st Avenue Church, Hattiesburg: Aug. 21-26; at 7 nightly; Troy Sumrall, pastor, First Baptist Church, Runnelstown, evangelist; Dallas Rayborn, Hurricane Creek, music evangelist; David Howard, pastor; lunch to be served Aug. 21.

Southaven: Aug. 21-24; at 7:30 p.m. Wayne Watts of First Baptist Church, Pinson, Ala., evangelist; Tommy Vinson, pastor.

Pine Bluff (Clay): Aug. 14-19; Sunday at 11 and 7; week nights at 7:30 p.m.; Dennis Johnsey, pastor of First, Summit, evangelist; LaDonna Moore, music director; Leslie Dodson, pastor.

Sand Hill (Jones): Aug. 14-19; beginning with homecoming on the 14th; services at 7:30 nightly; evangelist, Harold Southerland; song leader, Thomas Balch; Larry Darden, pastor.

Bethany (Jasper): Aug. 21-26; homecoming Sunday with Sunday School at 10, worship at 11, and lunch at noon; homecoming message at 1 by Darrel Croft, a former pastor; services Mon.-Fri. at 7 p.m.; D. L. Savell of Antioch, Jasper, evangelist; R. G. Kirkland, pastor.

Baptists get high profile in national Polish media

WARSAW, Poland (BP)—Baptists in Poland received favorable treatment on television and in national publications before Pope John Paul II's highly publicized visit to Poland.

A film developed by the state television authority in Poland, aired during evening hours June 11, featured Baptist church life.

Another film made during Billy Graham's 1978 preaching visit to Poland was shown during prime time by the state broadcast agency June 3. Prepared and released by the Graham organization, the 50-minute telecast included an introductory commentary by Michael Stankiewicz, general secretary of the Polish Baptist Christian Union.

The weekly magazine "Arguments" (the English translation) carried a major feature in its June 5-12 issue entitled "The People Who Baptized." It

explained Baptist principles, democratic church organization, and New Testament-based beliefs such as baptism, the Lord's Supper, social outlook, and moral attitudes.

Missionary news

Juanita Johnson, missionary to Taiwan, has completed furlough and returned to the field (address: P.O. Box 27-24, Taichung 400, Taiwan ROC). Born in Mobile, Ala., she also lived in Yazoo City, Miss., while growing up.

John and Nell Smith, missionaries to Indonesia, may be addressed at Tromolpos 77/JKT Pusat, Jakarta, Indonesia. They are natives of Brookhaven, Miss.; she is the former Nell Brock.

Thursday, August 18, 1983

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Greg D. Whitten is now pastor of Eastside Church, Magee. He came there from the pastorate of New Hope Church in Lawrence County.

Billy Burge of Decatur, Ala., is new pastor of Golden Lake Church, Humphreys County.

Gage Hyman has resigned the pastorate of Beech Grove Church, Claiborne County, to accept the call to Oak Grove Church, Holmes County.

Wade Carver is the new pastor of Mineral Wells Church, Northwest Association.

Bill Patton is new pastor of Mt. Zion Baptist Church, DeSoto County, Northwest Association.

Randy Mobley, former pastor of New Prospect Church, Northwest Association, is now serving the Church Road Church in the same association.

Jerry Gentry, a third year student at Southern Baptist Theological Seminary, Louisville, Ky., has been called as pastor of Hopewell Baptist Church, New Castle, Ky. It is his first pastorate. He is the son of Mr. and Mrs. Charles Gentry, Clinton, and a graduate of Mississippi College.

David Worthington has resigned as minister of music and youth at Ridgecrest Baptist Church, Jackson, to accept the position of minister of music at Trinity Heights Baptist Church, Shreveport, La. The Ridgecrest congregation gave a reception in honor of David and Ashley Worthington on Sunday, Aug. 14, from 2 to 4 p.m. at the church.

Ken Trapnell, pastor at Mt. Vernon Church, Mississippi Association, has resigned to move to a pastorate in Georgia. (He had also been serving the Amite River Church.)

New pension plan will raise retirement level

By Ray Furr

DALLAS (BP)—A new pension plan which will raise the level of retirement benefits and include all full time church personnel has been adopted by trustees of the Southern Baptist Annuity Board at their August meeting.

The plan, recommended by a 20-member special Church Pension Study Committee, will go into effect Jan. 1, 1988.

One of the key features of the new plan is that the member, the church, and the state convention will make contributions to the members' accounts, which will increase the retirement benefits because of the increased contributions.

Annuity Board Darold Morgan explained: "We estimate that if the member contributes the maximum five percent of his base compensation which is then matched by the church (10 percent maximum) and the state convention (\$420 yearly maximum) for thirty years, he will receive an amount equal to 50 percent of his pre-retirement salary. This retirement account, social security, and personal earnings will allow our Baptist church pastors and employees to live their retirement years in dignity," said Annuity Board President Darold Morgan.

The committee reported most Baptist ministers retiring now receive a pension of less than \$200 a month because churches failed to contribute adequate amounts to the plan, or failed to enroll the minister in the plan early in his career.

When the plan becomes effective Jan. 1, 1988, all previous retirement accounts will be frozen, and future contributions will be directed into the new retirement program. Most state conventions are expected to vote on the recommended plan this fall in their annual meetings.

In other action, the trustees approved the board's use of mortality tables on a non-sex specific basis to calculate benefits for those persons retiring after Aug. 1. The use of unisex tables is in compliance to a recent U.S. Supreme Court ruling which prohibits the use of sex specific mortality tables to determine retirement benefit amounts accrued after Aug. 1.

However, the unisex tables will have no effect on those persons already retired, and little effect on members in the Annuity Board retirement programs. "Most of our members are male (70 percent) and most of them choose to receive their retirement benefits on a joint-life basis," said Peggy Caldwell, director of actuarial services.

(Furr writes for the Annuity Board.)

Names in the News

Charles S. Kelley, Jr. has been elected to the position of assistant professor of evangelism by the Board of Trustees of New Orleans Seminary. He joins the Seminary's division of pastoral ministries.

Kelley has served as pastor of Ireland Baptist Church in Ireland, Texas; director of freshman work for the Baptist Student Union at Baylor University; and minister of outreach for the Ministry of Bob Harrington, Inc.

Mrs. Lynn P. Weems, minister of music at Grandview Church, Peñita, was honored Aug. 7 for 10 years' service. The church gave her a gift, a pounding, and a luncheon.

James Blakeney, a Hattiesburg native, is new associate director of missions for the Greater New Orleans Association.

Temple Baptist Church, Hattiesburg, honored Richard Davis, July 31 as he celebrated his 5th anniversary with the church as minister of youth and activities. Davis is a graduate of William Carey College and New Orleans Seminary and directs one of the largest college ministries in the state of Mississippi, a spokesman noted.

FORT WORTH, Texas (BP)—Bob Oldenburg, minister of adult education at North Richland Hills Baptist Church, will join the staff of Southern Baptist Radio and Television Commission Aug. 22 as an associate producer and writer.

Oldenburg, 48, is best known to Southern Baptists for introducing folk musicals in churches. He wrote "Good News", one of the first youth musicals published by Broadman Press, "Happening Now," and "Real." More recently Oldenburg has done musicals for older age groups, including "Kingdom Within" for senior adults and "Blessings" a worship musical.

At the RTVC Oldenburg will work on "Life Today," a live daily TV talk show being planned for the American Christian Television System, as well as other TV programs.

Oldenburg and his wife, Jane, have three sons and a daughter.

Convention of teenage girls set for summer, 1984

BIRMINGHAM, Ala.—Woman's Missionary Union, SBC, will sponsor its fourth National Ateen's Convention July 18-21, 1984, at the Tarrant County Convention Center in Fort Worth, Texas.

The four-day meeting is expected to draw approximately 14,000 girls from all across the nation. The majority who attend will be members of Ateen's; WMU's missions organization for girls in grades 7-12.

Program plans include Bible studies, missionary speakers, and issues conferences related to the concerns teenagers face in the 1980s.

Registration for the convention will begin Jan. 1, 1984. Forms will be published in the January issue of Ateen magazine. Registration fee is set at \$30 per person. One adult must accompany every seven girls.

If additional registration forms are needed, they may be obtained after January 1 by writing: NAC Registration, Woman's Missionary Union, Post Office Box C-10, Birmingham, Ala., 35283-0010.

Reservations for rooms may be made after January 1, 1984, and must be made through the Fort Worth Convention and Visitors Bureau, 700 Throckmorton, Fort Worth, Texas, 76102.

American Airlines has been named the official airlines for NAC. By booking flights to the convention through American, convention attendees can save as much as 25 percent on their airline fare.

Flight reservations may be made by calling American Airlines Meeting Services Desk (toll free) 800-792-1160, weekdays between 8:30 a.m. and 5 p.m. Callers must use the STAR File No. S-5112 to identify their information.

Prayer support

BIRMINGHAM, Ala. (BP)—More than 1,600 Southern Baptists have pledged their prayer support in a massive prayer plan for the fourth National Ateen's Convention.

Sponsored by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, the convention will be held July 18-21, 1984, at the Tarrant County Convention Center in Fort Worth, Texas. It is expected to draw approximately 14,000 teenage girls nationwide.

The national and state WMUs are distributing the prayer cards, asking Southern Baptists to sign a prayer

commitment and mail the card to national WMU headquarters in Birmingham, Ala.

Participants are being asked to pray for the convention, for those who attend, for the future of Ateen's organizations, and for Southern Baptist youths.

Prayer Commitment cards may be requested from WMU, SBC, Post Office Box C-10, Birmingham, Ala., 35283-0010, or from the state WMU office at Box 530, Jackson, Miss. 39205.

Greenfield missions and revival report

Thirteen youths and eight adults from Greenfield Church, Greenville, traveled to Indianapolis, Indiana, this summer to conduct a mission Vacation Bible School and three backyard Bible clubs. Six professions of faith were recorded. This work was done in conjunction with the Central Indiana Baptist Association and the beginning of a new church, Eastgate Baptist.

Greenfield also concluded revival services recently with approximately 100 decisions registered including 21 professions of faith. The evangelist for the week was Gary Bowlin of Brandon. Music evangelist was Macky Willis of Evans, La. Greenfield's pastor is Ricky E. Kennedy.

Petal-Harvey observes 75th

Petal-Harvey Church, Petal, on Aug. 7 observed its 75th anniversary. Immediately following its organization in 1908, the church met in the Woodmen of the World hall. Now it meets in its own facilities valued at almost \$2 million.

The anniversary observation was combined with a homecoming celebration. The observation began on Sunday morning at 9:45 and was concluded with dinner on the grounds.

The guest speaker was Landrum P. Leavell II, president of New Orleans Seminary. David R. Young is pastor.

Good Hope (Winston) to mark 150th

Good Hope Church, in Winston County on Highway 490 East, Louisville, will observe its 150th anniversary on Aug. 21 at 2 p.m. Phil Gillis is pastor.



D'LO BAPTIST CHURCH, D'LO, held an Ateen's and GA recognition service recently on the theme, "His Way . . . Mine!" Ateen's honored were, third row: Catrina Burnham, Paula Welch, Lisa West, Julie Edwards, Tosha Magee, Amella Hilton, and (not pictured) La Donna Winingham. Second row: GA's recognized were Dianne Gilliam, Bridgett West, Melissa Hilton, Tammy Cole, Rita Pickering, and Natasha Welter. In front row are the crown bearers, David Booth, Brandi Everett, Leigh Ann Lowrey, Scott Booth, and Samantha Banks. J. L. Layton is interim pastor; James H. Smith is youth and music director.

Parkway Church, Natchez, observed Youth Sunday Aug. 14. The young people taught in every department of the Sunday School and performed responsibilities during the worship services. Dale Vines did the children's sermon during the morning service, and Kyle Spring preached during the evening service. Eric Ashley led the music, and the youth choir sang in both services.

Forest Hill Baptist Church, Maddox Road, Jackson, will present a night of gospel singing on Aug. 20, featuring GEORGIA, a group of singers and musicians who sing "music with a message." The singing will start at 7 p.m.; there will be no admission charge, but a love offering will be taken, states Wilbur M. Irwin, pastor.

Ninety-seven elementary-age children and their counselors attended the 10th annual junior camp sponsored by Parkway Baptist Church, Natchez. The site of the camp was Lake Tiak-O'Khata at Louisville.

Serving as camp counselors were Gerald Buckley, Buddy Casey, Rick Axtell, Mrs. Cathy Jeffcoats, Mrs. Billie Buckley, Mrs. Jan Rabb, Carol Gordon, Chad Huber, Dale Kennon, Kara Longmire, Sheri Morris, Lisa Neal, Kim Simonton, Connie Stokes, Dwight Taylor, and Marty Taylor.

To work without praying and without listening (to God) means only to grow and spread oneself upward without striking roots and without an equivalent in the earth.—Helmut Thielicke

The Foxworth First Church youth choir, The Crusaders, went on a youth choir trip to Marianna, Fla., July 30-Aug. 3. They sang at the Pleasant Hill Baptist Church, Grand Ridge, Fla.; Trinity Baptist, Marianna, Fla.; First Baptist Church, Sneads, Fla.; the Dozier School for Boys, Marianna, Fla.; and the Woolmarket Baptist Church, Biloxi, Miss. There were 42 professions of faith. The youth choir is under the direction of music and youth director Steve Warren.

DeKalb Baptist Church, DeKalb, had an unusual Vacation Bible School commencement program on July 20. The activities of the children in VBS had been video-taped on the closing day of the school, July 15. Then the parents and children viewed the film on the following Wednesday evening. VBS enrollment was 65; average attendance was 59.

Dayspring full

RIDGECREST, N.C. (BP)—Dayspring, a national meeting for women sponsored by the Home Mission Board, the Foreign Mission Board, and Woman's Missionary Union, is "sold out" for the Sept. 30-Oct. 2 session at Ridgecrest Baptist Conference Center here.

Ridgecrest officials said 2,700 people were registered for the conference and more than 900 are on a waiting list. Ridgecrest reservations staff said they can no longer take reservations for the waiting list and no "drop-ins."

Church growth outstrips growth of population

NEW YORK (EP)—Church membership is on the rise, outstripping population growth, but it's a highly uneven trend bolstered by some particular jumps and different ways of counting.

The new figures show that 138,452,614 persons are members of churches in the country, an increase of 3,635,671 of 2.69 percent, double the increase of the year before and about twice the rate of population growth. The church total now amounts to 59.7 percent of the U.S. population up 1 percent.

The statistics are reported in the newly issued yearbook of American and Canadian Churches 1983, as compiled by the research section of the National Council of Churches. Though the gain looks impressive, Constant H. Jacquet, the yearbook editor, says some elements contributing to its resulted from some erratic patterns of reporting from some denominations.

For instance, the Church of God in Christ, with headquarters in Memphis, Tenn., reported new figures for the first time in 13 years, a surge of 3.3 million members above the previous 425,000 reported by that Pentecostal group. Also the editor noted that the Church of Jesus Christ of Latter-day Saints for the first time included unbaptized youths—650,000 of them—bringing that church's total to about 3.5 million.

Policies of denominations differ about reporting members, some counting only confirmed communicants, some all baptized members and, in some cases, unbaptized participants. Whatever system a denomination uses, its figures are accepted.

Most of the historic, mainline Protestant bodies, which for more than a decade have shown sharp declines in membership, are now holding almost steady, the figures show. United Methodist, Episcopalians, the United Church of Christ and most Lutheran bodies showed small losses.

The figures, with the customary year's time lag in their compilation, are from 1981, and they show North and South Presbyterian branches losing more than 1 percent each, but it also was less last year, the newly re-united Presbyterians report. Southern Baptists, the nation's largest Protestant body, showed a gain of 1.3 percent to 13.8 million in 1981, and the figure is now past the 14 million mark. Roman Catholics were up 1.5 percent to 50.5 million.

The biggest percentage increases shown were among Pentecostal, evangelical, or holiness churches. The Church of God, based in Cleveland, Tenn., grew 5.01 percent, and the Assemblies of God added 3.23 percent. Seventh-day Adventists added 3.05 percent.

Devotional Needed: love

By Maurice E. Flowers, Jr., Laurel, director of missions, Jones County
Some years ago there was a popular song which repeated over and over again the refrain, "What the world needs now is love, sweet love." The popularity of the song indicated the crying of a world for true love. May I suggest that God is love.



Flowers

When the world cries for love, it is crying for God, though it may not realize it.

What the world really needs is to realize that "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life (John 3:16). There is no love to compare with God's love. Sure, he loved 'his only son.' In fact, Isaiah quotes God as saying, 'He is my 'chosen,' in whom my soul delighteth.' But God also loves this sinful, corrupt, lost world so much that he sent his son to suffer and die in our place.

The world needs to hear this. The world needs to see this in the lives of Christians as we "love one another." The world needs to experience God's love in us as we reach out in love to the world of sick, hungry, lonely, suffering, and lost people.

We can reach out to such a world only if we have experienced God's love in the forgiveness of our own sins; only if we have experienced God's love in the cleansing of our life; only if we have God's love in our heart.

Jesus said, "If you love me, keep my commandments" (John 14:15). It is significant that his commandment to "love thy neighbor" is second only to his command to "love God with all our being."

Reach out and touch someone who needs your love today!

Bible Book

Human effort pointless

By Harry L. Lucenay, pastor, Temple, Hattiesburg
Ecclesiastes 3:1 to 4:3

How does one understand what goes on around him? So many activities and changes appear to be fixed and unavoidable and often it appears that they are controlled by a power higher than man's. Christians today seek to find direction and interpretation for life in the Bible. If history necessarily appears to be a confused and disconnected medley of events, except as these events are made to center around the disclosures of the Bible, and are interpreted by the light which streams forth from it, then, it certainly follows that the overruling hand of God in these events leads men to presuppose a future state of existence for man.

The discipline of God, which consists of changes, trials, and disappointments, trains men for a better world than this. These trials do not mar the divine picture; they constitute its darker shades, and are not only essential to its perfection, but to the picture itself. The painter must use the shadow and the light, for the shadow brings out the light and gives outline and proportion to the objects on which his brush is employed. Events must be surveyed in their relations, tendencies, and seasons, and by the light of divine revelation in order to understand how God has made everything beautiful in its time.

The passage of scripture for study this week draws our attention to the sovereignty of God and the significance of man. It should be noted that the writer of this text does not write in the light of New Testament revelation, but the eternal God spoke through him nevertheless.

The sovereignty of God (3:1-15)—In the endless round of human experiences, each event occurs at its proper time in God's scheme of things, and man's effort to make what happens conform to his own desires is fruitless. There are some who see these activities as a list of experiences which God at some time or another has engaged in either for the correction or for the deliverance of the church. This interpretation arises from the writings of Jerome who indicates that this passage was traditionally interpreted by the Jews in the Targum as referring to Israel. However, most writers do not see this thought in the writer's mind.

Twenty-eight times the word "time" is used. Fourteen pairs of opposites are employed in an effort to cover the widest possible range of human life.

Life in its beginning and its end is first mentioned, and to indicate the constructive approach of the entire passage, the first term used is one of constructive achievement and the last one is the word "peace."

Once the poem has been presented, the writer interprets the poem in terms of his own experience. The writer does not pick up on the constructive nature of life. He sees in the poem no progress. In reality, he sees life as a repeated round of activities.

Verse 11 indicates an understanding that a harmony of purpose and a beneficial supremacy of control pervade all issues of life to such an extent that they rightly challenge man's admiration. This verse presents the truth of man's deep-seated "sense of eternity." ("He has put eternity into man's mind." RSV). God has indeed put the desire to understand the past and the future in man. However, the writer underscores the separation of created from creator and observes the fact that there are things man shall not know.

Given these limitations, man must accept them and find happiness on the level of those activities for which God provides the season.

Significance of man (3:16-4:3)—The twin problems of corruption of justice and the oppression of the helpless lead the writer to somber reflections about death. He first considers the orthodox answer to these problems—that God's judgment will eventually set things right—since this too must have its appropriate moment: God's judgments straighten unsettled scores of justice maladministered, yet at the same time, these readjustments come only in God's own time and season.

Next, the writer reflects on the concept that man's wickedness and suffering are related to the fact that he is no different from the animals in life and in death. He sees the dead and the yet unborn as better off than the living.

As long as the central point of men's existence lies in the present life, and this life is not viewed as the forecourt of eternity, there is no enduring consolation to life.

Like others of many ages the writer had to spend time in the valley of despair before finding his way to faith in God. The greatest value that came from his despair over man's powerlessness was that eventually it drove him to God for strength and answers. He will make this discovery in his last chapter (12:13, 14).

Uniform

Jonathan and David

By Clarence H. Cutrell, Jackson
1 Samuel 18:1-9; 19:1-7; 20:1-42; 23:15-18; 2 Samuel 1

In the busy hustle and bustle of life as so many of us live it today, we fail to take the time to assure ourselves of one of earth's greatest treasures: true friendship. Addison said, "Friendship improves happiness, and abates misery, by doubling our joy, and dividing our grief." But to have friends one must be a friend, and some are not willing to meet the requirements for being a friend.

At a time of great stress in his life David found a true friend, and in a most unusual place—the home of this enemy, Saul. Many lessons can be learned from this rich relationship between Jonathan and David. We look at a few of them.

1. The making of a friend (1 Samuel 18:1). David had just returned from his triumph over Goliath, the giant. He stood before King Saul with the king's son, Jonathan, in his presence and holding the bloody head of Goliath in his hands. We are not told that he related the events of the battle at this time, but if he did, as seems likely, it is certain, based on David's spirit as he waged the battle with the giant, that he manifested no haughtiness, but gave the full glory to the God of the Israelites.

In that moment, moved by the heroic deed and David's great faith in God, Jonathan came to love David more than his own life. David probably was not even aware of the bond which developed on that occasion between himself and the son of the king. So, we do not always make friends "on purpose." If our lives are lived in faith in God and with high purpose, the making of friends will be one of the richest unsought blessings of such a life.

2. The measure of the worth of friendship (1 Samuel 18:2-4). From that day David became a regular member of the household of Saul. This afforded the perfect setting for the friendship of Jonathan and David to ripen and become more meaningful for both of them. It was climaxed in the sealing of a covenant between them, the first of several covenants made by the two.

As evidence and proof of his deep love for this great man, Jonathan gave him the greatest gift which was in his power to bestow. For the giving to David of his robe, his sword, bow, and girdle were symbolic of Jonathan's right to succeed his father, Saul, as the King of Israel. Jonathan perceived that David was God's choice for that exalted position, and, not reluctantly,

but joyfully relinquished it to his friend whom he loved as his own life. Surely this is equal to or greater than the price which Sydney Carton paid for his love for Lucie Manette in the Tale of Two Cities.

3. Meeting the test of true friendship (1 Samuel 19:4-6). This passage gives insight into how earnestly and effectively Jonathan interceded for David before his father, King Saul. How well-rehearsed he was in all of the attributes and accomplishments of his friend. This sounds like our Lord pleading for us sinners before the throne of grace, making every word count and pleading that mercy be shown. Jonathan was risking the stirring up of Saul's anger even against him, his own son. But this time the plea from this friend of David worked and the king "hearkened unto the voice of Jonathan" and promised "he shall not be slain."

4. The merging of the lives of two friends in goals, hopes, and purposes (1 Samuel 23:15-18). In this passage we find David in hiding because Saul's jealousy had mastered him and he had ordered the death of David. But Jonathan, loyal to the end of his life to this friend, went to David, prayed with him and encouraged him with one of the strongest covenants between them. The two lives are merged at this point as Jonathan wishfully speaks of the future. He correctly foretold the fact that David would be the next King of Israel. Then he expressed his hope and dearest wish that he would be next to David during his reign, a wish that would never be realized.

True friendship has this power to shape and give direction to the lives of those whose souls are knit together. How careful we should be in the selection of our friends!

5. Mourning the loss of a friend (2 Samuel 1:26). In the material omitted from this study is the account of the unmerciful attack of the Philistines against Israel. King Saul was so hard pressed that he took his own life and his three sons, Jonathan, Abinadab, and Malchishua, were all slain.

This verse in the first chapter of 2 Samuel opens up David's heart and lets us see how deeply he grieved over the loss of his friend. He spoke of him as his brother and described Jonathan's love for him as "wonderful, passing the love of women." No more beautiful thing could be said about friendship.

Life and work

Full of faith

By Larry W. Fields, pastor, Harrisburg, Tupelo
Acts 6:8-11; 7:58-60

Stephen is featured in this week's lesson as a fine example of a fulfilled life. You cannot always measure the success of a person's life by the length of it. The Old Testament writers spoke of the model life as a long one.

Stephen's life was cut short when he was martyred for his Christian faith. However, it was a full life as he demonstrated faith, dependence on the Holy Spirit, power, and grace.

He first appears on the scene when selected to help overcome a crisis that had developed in the rapidly growing church in Jerusalem. A controversy had arisen concerning the ministry to the Hebrew and Greek widows. The apostles led the church to select seven spirit-filled men of tested character and wisdom to administer the local missions program and give appropriate attention to the complaints and disagreements as they arose (Acts 6:3-4).

Stephen was mentioned first in the list of seven men. This was no accident. His trust and commitment would be clearly demonstrated in his witness and as he paid the supreme sacrifice of giving his life. He was indeed a man who was full of faith.

I. Full of grace and power (Acts 6:8) As these men, who many believe were the first deacons, began their work and allowed the apostles to make a stronger commitment to preaching and teaching, the church experienced even greater growth.

Stephen was not content simply to wait on tables. Our text indicates that he became a strong lay leader in the church because he was full of grace and power. The word "faith" in the KJV is best translated "grace." He was a man who had the unique combination of being a tender, gentle person who could also be firm and strong when facing opposition.

Grace and power in an individual's personality are evidence of that one being richly blessed by God. Stephen is one of our best examples of the Christ-life. Jesus could be tender and compassionate and yet strong enough to meet any task.

As a result of his commitment to God and the gifts given to him, Stephen continued to do great works and wonders in the name of Christ among the people.

Each Christian has unique gifts endowed by God through the Holy Spirit. More of us should be like Stephen and yield ourselves completely to God.

II. Full of wisdom (Acts 6:9-11) It was important for the seven men selected (Acts 6:3-4) to be men of wis-

dom if they were going to properly handle conflict in the church. It was not long before Stephen's wisdom was evident in another way. He became an articulate and zealous advocate of the Christian faith.

Greek-speaking Jews argued with him but Stephen proved to be a skillful debater. He so outclassed them that they were determined to silence him. When logic and argument failed, they resorted to force. They raised the cry of blasphemy, stirred up a mob, and brought him before the Sanhedrin, the Supreme Court in Judea for religious matters.

Stephen was accused of attacking the Temple and the Law. Like Jesus during his trial, he was misunderstood. His opponents, however, were not interested in the truth, but only in his death.

In Acts 7:2-53, we have his defense before the high priest and the 70 officials who made up the Sanhedrin. In response to the question by the high priest (7:1), he did not answer with a simple "yes" or "no." He set forth his beliefs using Israel's history as the background. He argued that God was never confined to Jerusalem and Judea. He insisted that man had worshiped God long before the Temple. He charged that they had consistently disobeyed God and ignored the prophets. Their greatest sin was their crucifixion of Christ.

It was obvious that Stephen knew what would result. His words "sawed through" the hearts of his opponents (7:54) and they became like snarling wolves surrounding their prey.

III. Full of forgiveness and commitment (Acts 7:54-60)

The Jews saw an enemy to their religious system. Stephen, through a vision, saw the resurrected Lord. He was not alone in this crisis.

We see Stephen's courage during this time. He could have denied his faith and saved his own life. Other Christians would have followed his example and given up. His witness and example, however, served as a catalyst to spur the church on to greater victories.

As he was brutally being murdered, they laid his cloak at the feet of a zealous young Pharisee named Saul. Luke introduces us to the one who would one day become the Apostle Paul.

Stephen followed his Lord's example by praying for the forgiveness of his persecutors. He was not afraid to die because his death would be a gateway to the throne of Christ.